2: Krige and Krige E-5 (1928-1939)1943
FX14 Lovedu FX14

583 There are scores of aspects we cannot even touch upon. There are rules as to the kind of cattle or other beasts that may properly be used as *munywalo*: the rules may seem curious to us, but they have their reason in social and other arrangements. The number seven is taboo, for [801] the seventh finger 'points', as does a witch when he says, 'You'll *see*,' and it is wrong so to point at one's in-laws, with whom co-operation is [825] essential. Similarly, as the size of the testicles of full-grown male animals is an insult, because it is a challenge, such uncastrated animals cannot be part of the *munywalo*. So also yellowish cattle presage jealousies between co-wives; they will cause the bride to run away. Marriage is patrilocal, otherwise a man is said 'to have been married by his wife'; it is good to live near, but not too near, one's wife's people; for, if proximity is an economic and social advantage, to live under the roof of the parents-in-law is to relinquish all authority in one's own home. Generally speaking, the bride's family do not call the bridegroom to help them with actual work, such as building huts or ploughing. But the idea of service instead of, or in addition to, *munywalo* is faintly reflected in the fact that men now still living were required towards the end of the ceremonial to build a hut for their parents-in-law. The rule was that, when bridegroom had completed the hut, he climbed to the roof and refused to come down until the bride was immediately released to go home with him and she by greeting (*hu lɔsha*) signified her willingness to come. Such a hut in case of divorce counted as one head of cattle. And perhaps we should add, though it is clearly implied in all we have said, that no one except the boy's parents contributes and no one except the house of the girl's mother receives the *munywalo*. More than that, a man cannot help the son of one house by taking the cattle of another, for it is said, 'One house cannot eat the property of another,' though this, as everything else, is subject to the supreme principle that 'if they agree', the rigidity of the rule may be relaxed. It may involve difficult readjustments, but agreement is conceived as being able to overcome the difficulties. Sometimes also a relative who has brought up the bride is given one of the beasts of her *munywalo*, but it is not a custom as in many tribes, it is merely a matter of agreement.

581 The sexual aspect of marriage is treated with great moderation. Among us, where love looms large and represents a romantic ideal when we are young, it more often than not ends in disillusionment when we are old. The structure of Lovedu society lays no stress upon sexual compatibility, and marriage almost completely ignores sexual adjustments. Co-operation and agreement as regards its main purposes, both economic and structural, not companionship of husband and wife, is the ideal. Agreement is the watchword of the society, the guarantee of harmonious relations between spouses as well as co-wives. In describing the possible relations and dispositions within the family, no phrase is more frequently used than the phrase, 'if they agree'. No custom, no rule, no arrangement, decreed by the laws of the family, are absolute; and because the *khɔrɔ* judicial proceedings deal with difficulties in the family and in the social structure, they also are guided and controlled by agreement and compromises. And so it is agreement, not sexual compatibility, which is the